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on their voyage, while barbarian merchant vessels coming from the east must lower their sails off the coast of Shiriuchi, heave to and after showing respect may proceed.

In June of 1615 forty to fifty vessels arrived at Matsumae from Menashi with cargos of sea-otter skins. As the Japanese came more and more to Ezo to trade and as the Ainu were prohibited from coming to Matsumae, the protection of the interests of the feudatories was assured by moving the trade center inland, and the commerce which had formerly been carried on at these distant centers between the Ainu and other northern peoples was slowly taken over by the Japanese, while Matsumae, Hakodate, and Esashi became secondary trade centers. The Matsumae increased their power by using these new trade centers as the base of their activities. The power of the Matsumae began to flourish with the suppression of the Ainu in the Watarishima peninsula. It increased as they monopolized the Ainu trade and as they gained the right to collect taxes from merchant vessels. When, in 1516, Kakizaki Yoshihiro received control of Hokkaidō from the Andō clan, he also received the right to impose taxes in the form of an annual stipend on merchant vessels and on travelers from other countries. This was certified in January of 1593 by a red seal edict of Toyotomi Hideyoshi issued at Nagoya in Hizen, "Taxes on vessels may be imposed as this has long been the practice." Broader powers as follows were granted in 1604 by a black seal edict of Tokugawa Ieyasu:

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1. It will be unlawful for those who come to Matsumae to trade with the Ezo without the permission of the Lord of the Island.
2. Those who do engage in trade without the permission of the Lord of the Island are to be reported at once.

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The Lord of Matsumae not only enjoyed the power of taxing vessels and travelers but he also monopolized the Ezo trade and this latter item was the economic foundation of his clan. Other financial props of the Matsumae clan were:

1. Taxes imposed on residents in their territories.
2. *"Okiguchi Yakusen"* [entrance and clearance duties levied on ships and travelers from other areas].
3. Taxes imposed on the gold mines of Ezo.
4. Proceeds from the sale of hawks.

A record from 1669 in vol. 10 of the *Tsugaru Ittoshi* demonstrates the basic importance to the clan of the Ezo trade:

Account of the Matsumae Treasury

From the profits of the clan fleet of 8–9 vessels	1000–2000 ryō
From the sale of hawks	1000–2000 ryō
From taxes levied on farms, foreign vessels and travelers	in excess of 600 ryō

[P. 25 (B)]

7:Munro & Seligman D. E-. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

VARIOUS RITES

776 Hash-inau-uk Kamui. Apparitions of both are mentioned in
224 legends, the deceptive one concealing her face with hanging tresses. She was known as Kenash (or Nitat) Unarabe, 'swamp aunt'. Though rarely seen she was held responsible for deluding the hunter. Just when he felt sure that his arrow had struck the game, the quarry vanished or escaped unwounded. She was also a vampire, craving for blood and sucking it from wounded men or from hunters sleeping in the wilds. Yet on that very account she was,
[782] strange to say, occasionally invoked, under a flattering title, for an
[845] exceptionally difficult childbirth. The invocation was slyly called
[755] true-lore talk, and she was supposed to be summoned with the approval of the good *kamui* to perform a task of ritual impurity, the inducement being a swig of blood.

825 Hunters drank the blood of the bear whether it was slain in
272 hunting or at the Bear Festival, regarding it as divine medicine (*kamui kusuri*) and drinking it for its mysterious efficacy.

825 I have been present when fifty or more Ainu have celebrated a
796 *kamui maratto*, the feast for bears killed in the wilds. The bear's
782 head occupied a place of honour near the sacred window with offerings of food and drink similar to those of the great Bear Festival, and the proceedings were much the same though less elaborate. The spirit was given a similar send-off and the skull was erected at the *inau chiba* like that of the young bear killed ritually.

784 Hunters observed a taboo on the word *shippo* (salt); if salt was
263 referred to it was called *una* (ashes).
192

226 *Hunting the Swordfish*

The pursuit of the great swordfish (*shirikap*), called hunting and not fishing, still draws some Ainu far out to sea. When I saw it
● [477] early in the century it excited great enthusiasm, with rivalry between the crews of the dug-out canoes. It was not without danger, for the mighty fish often attacked, sometimes driving its sword through a boat or otherwise overturning it. In such a case the crew knocked on the boat as a signal for help from the other hunters, who were usually not far off.

226 As it is a risky venture, religion and magic enter largely into the
782 preparations for it. Prayers are said to Kamui Fuchi, to Rep-un
789 Kamui, chief deity of the deep sea, and a curious one to Penup